

pastor's salary or church paper. He is always ahead of the collection.

Now then, let us take a view of him in the church pew. He is there, brim full joy. He seems to be an inspiration to every one in the house, and especially to the preacher. He listens to the sermon with intense interest, and when the preacher makes a good gospel point, just watch him nod his head, and hear him say amen, (if not too modest.) If so, the very sparkle of his eye will tell it. If the sermon is a little longer than usual he would be the last one to notice it. He is sitting in heavenly places. See him after the benediction is pronounced, shaking hands with every one. Hear the "God bless you's" from his lips." My, how encouraging everything seems; we will surely win the battle for Christ."

This brother goes to church because he feels that it is his Christian duty to be there, and because he enjoys being there. It is just a little nearer heaven to him (outside of his own secret prayer chamber) than any place on earth, and he gets just a little nearer heaven each time he goes to church. His very presence makes the sinner tremble, and when the time comes for his spirit to take its flight, he will just begin to live.

Now let us take a look at brother B. Well, he has his name on the church book, but it is impossible to tell him from any other sinner. It would be impossible to attend religious services during the week, especially prayer meeting. He holds down a store box on the street corner during prayer meeting. He has all the tattlers in the neighborhood gathered around him. His mission there is to talk about the preacher, and all such members that try to work for Jesus. Those like himself are pretty good fellows. Because the stores are closed on Sunday, and for want of a loafing place, he comes to church. He manages to take the back seat, and just one look at him will make the cold chills run down your back.

I shall call him a *preacher killer*. He pretends to listen to the sermon, but just watch him nod, and oh, such a sleepy nod. It is useless to say he does not sing. He would not use his voice in that way. See him watch the clock, and when the preacher has preached about as long as he thinks necessary, then see him squirm, and just as soon as the benediction is pronounced see him march for the door, with a face like a fence rail. Hear his remarks: "If that preacher only knew when to stop. It just about kills me to sit so long. Everything will go to sticks at this rate. Next time I shall stay at home. My, it's just awful. I shall try my best to get another preacher next year, and I will give him a

pointer on long sermons." Monday night comes. Brother B. is holding down his store box as usual from seven o'clock to eleven with perfect ease, surrounded with his worthy (?) companions. He comes to church for the want of a loafing place, and woe be unto him when his spirit takes its flight.

Then there are others that come to see and to be seen. They can tell what kind of hats and dresses the ladies wore, but to save their soul they could not tell one word the preacher said.

Oh, for a devoted, consecrated, whole-souled, Holy Spirit-filled and mind-your-own-business membership, and the devil would have to flee.

Milledgeville, Ill.

#### PENNSYLVANIA AS A FIELD FOR THE BRETHREN CHURCH.

J. C. MACKEY.

At the request of the editor I shall endeavor to write on the above subject:

In a general way, I may say, that I do not think there is a populated spot on the earth which should not yield members to our Brotherhood, when placed under the proper conditions. Indeed the doctrines of the Brethren are so Scriptural, and hence so taking that it is really no difficult matter to induce thinking people anywhere to accept them. And the Brethren preacher may go to his ministerial labors, as did the young Oxonian, in the days gone by, with the consecrated profession "The world is my parish," confident of success.

Pennsylvania is but a small section of this great parish, perhaps covering a little over 300 by 200 miles. And yet, excepting a few isolated congregations to the east, there is all, only one quarter (the southwestern) of this meagre territory is occupied by the Brethren church.

I take as the first point in favor of Pennsylvania as a field the vast area yet to be possessed by the church.

It may be objected here, and the objection is one which seems to be urged naturally against all advance movements, that the church is poor, and hence unable to push her cause to these neglected places. This has been raised by the cautious or fearful against every scheme which has been suggested looking toward the growth and development of the church. The plans of the Publication Board, the university, those interested in Foreign Missions, and of a score of other progressive workers with whom we should have fallen in and earnestly labored, have been mortified almost into idleness by the objectors along this line. What the church in Pennsylvania most needs is not more

money, but a more systematic plan for meeting the requirements of her suffering fields with the means she already has.

Over our unoccupied territory are scattered people who have been long burdened with anti-scriptural customs, which are forced upon them, and they are becoming restless. The Brethren church is charged with a sacred trust in the care of these children of one common Heavenly Father and woe to her if she prove traitor to the holy calling.

Looking over the ministerial list for Pennsylvania, I find forty-eight names. If I am not mistaken only fourteen of these stand for preachers who are actively engaged in the work. Now what a mighty force the remaining thirty-four comparatively idle clergymen would be if sent out to the neglected three quarters of the state, with the assurance of support, and a good scheme of systematic giving, and a fund controlled for their sustenance, behind the assurance! Our church is a liberal, generous people, to all missionary movements. I have been watching with the keenest care, her dispositions in these directions for the past eight years, and I feel sure that she gives of her means equally as much, if not more, than the average religious organizations. But her liberality and generosity have been without system, and hence have not counted for their full value.

Just here I wish to protest against the insinuation made by our dear Brother Rensch in No. 19, that the man who insists on systems must be a hypocrite and coward. I can scarcely think our beloved brother meant what he wrote. The article seems so very reckless and unlike Brother Rensch.

Before the entire field in our district can be possessed we must find a way to put into motion our several forces—lay, ministerial, financial. And a good system of finance is the one thing absolutely necessary to begin with.

So the field is ready—three quarters of the state waiting, and with thirty-four ministers not actually required for the work as it is now organized, the majority of whom would be available, other things equal; good business men among us who could inaugurate a system and manage the finances; a liberal people, when they feel that their money and means go for something; and everybody willing to work for the Master, we believe that the day is not far distant when "the waste places" shall "break forth into joy and sing together."

If you would be with God you must go where God is, into the slums, into the depths among the sin-scarred and lost.